

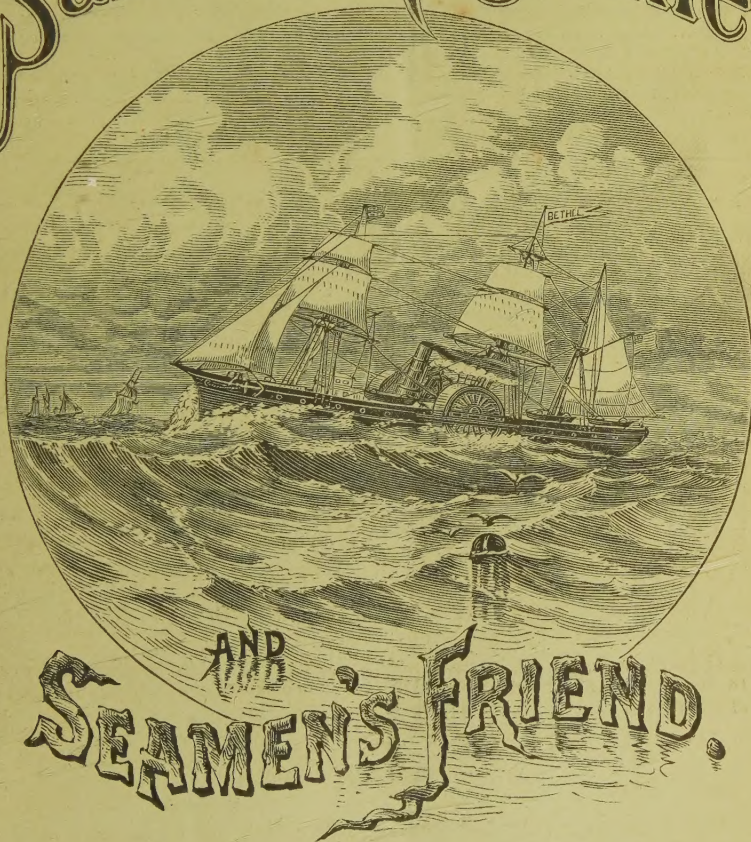
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THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND.

THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND, a monthly pamphlet of thirty-two pages, will contain the proceedings of the American Seamen's Friend Society, and its Branches and Auxiliaries, with notices of the labors of local independent Societies, in behalf of Seamen. It will aim to present a general view of the history, nature, progress and wants of the SEAMEN'S CAUSE, commending it earnestly to the sympathies, the prayers and the benefactions of all Christian people.

It is designed also to furnish interesting reading matter for Seamen, especially such as will tend to their spiritual edification. Important notices to Mariners, memoranda of disasters, deaths, &c., will be given. It will contain correspondence and articles from our Foreign Chaplains, and of Chaplains and friends of the cause at home. No field at this time presents more ample material for an interesting periodical. To single subscribers \$1 a year, invariably in advance. It will be furnished Life Directors and Life Members gratuitously, *upon an annual request for the same.*

THE SEAMEN'S FRIEND

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Any Sabbath-School that will send us \$20, for a loan library, shall have fifty copies gratis, monthly, for one year, with the postage prepaid by the Society

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Vol. 47.

NOVEMBER, 1875.

No. 11.

GOD'S PROPRIETORSHIP IN THE SEA.

A SERMON

BY REV. J. E. ROCKWELL, D. D.,

PASTOR OF THE FIRST PRESBYTERIAN CHURCH OF EDGEWATER, STATEN ISLAND, N. Y.

PSALM 95; 5.—The Sea is His and He made it.

The Ninety-fifth Psalm is a call upon the people to worship God, for which act two especial reasons are given—his greatness and his goodness. Under the first head is placed his proprietorship of the depths of the Earth and of the mighty and towering mountains—and to this is added that he is both the owner and maker of the Sea. This is not the only reference to the ocean which the Scriptures make when setting forth the power, wisdom and glory of God. Hundreds of similar texts may be found in which the sea is alluded to, not simply as a grand and magnificent work of Jehovah, but as bearing a most important part in the accomplishment of his purposes concerning this world, in which he has made the grandest displays of his wisdom, power and love. There is then a special emphasis in the words “the sea is His” which may be marked and felt as we look over the sacred oracles, and notice how much is said of the sea and its inhabitants, as associated with God’s plans in reference to his church, and the highest interests of the human race.

There is a wondrous significance in the words which describe the sea as first appearing when the light had broken upon the chaotic world and the waters which were under the firmament were divided from these which were above. How simple yet how sublime is the story as told by the sacred historian. “And God said let the waters under the

heaven be gathered into one place and let the dry land appear, and it was so. And God called the dry land Earth, and the gathering together of the waters he called Seas; and God saw that it was good." While as we read, subsequently, the beasts and fowl were brought by the Lord to Adam that he might give them names, the sea, which is his own, God named himself, as though it were his own special work and property, and to be his own favorite agency in accomplishing his wise and beneficent purposes and showing forth his own glory. It is to many a matter of wonder that he who created the world should have made two-thirds of it a simple waste of waters. They ask, where is the wisdom of thus appropriating so much space to seas and oceans which might have been used as the domain of man, and turned into fruitful fields waving with golden harvests, or into populous towns filled with life and teeming with busy and active inhabitants? It is a sufficient answer to the devout mind, that it pleased him "whose ways are not our ways nor his thoughts our thoughts" to set these vast waters as natural boundaries between the nations. Yet we may find a sufficient solution to the inquiry, if we reverently search for it, amid the same records that reveal Jehovah to us as the wise ruler of the universe, that assure us that the sea is His and He made it.

I. It is worthy of notice, in the first place, with what an almost affectionate interest God himself speaks of the sea, as his work not only, but as mirroring forth his sovereignty, power and glory. When He would set before Job and his friends his divine majesty he introduces his argument by the question, "Who shut up the sea with doors when it brake forth as if it had issued from the womb, when I made the cloud the garment thereof and thick darkness a swaddling band for it, and brake up for it my decreed place and set bars and doors, and said hitherto shalt thou come, but no farther, and here shalt thy proud waves be stayed?"

When he would open to his people their contempt for his authority, he presents to them the sea as his obedient servant, and asks with wonder, "fear ye not me, and will ye not tremble at my presence which have placed the sand for the bounds of the sea by a perpetual decree that it cannot pass, and though the waves thereof toss themselves, yet they cannot prevail; though they toss themselves, yet cannot they pass over?" When the Psalmist would set forth God's wondrous works and power he says, "thy way is in the sea and thy path in the great waters." When he would describe his glorious attributes, the sea appears as a fit mirror of his omnipotence and omnipresence. It is he who gathers its waters together; who stills its raging, who controls its power, and who is mightier than its waves.

There is that in the sea which speaks to the thoughtful and devout mind most impressive lessons of the natural attributes of Jehovah. It is a

“Glorious mirror where the Almighty’s form
Glasses itself in tempests; in all time
Calm or convulsed, in breeze, or gale, or storm,
Icing the pole, or in the torrid clime
Dark-heaving, boundless, endless and sublime.
The image of Eternity—the throne of the Invisible.”

No one who loves to contemplate God’s works and whose soul is capable of being stirred by deep and strong emotions can fail to find in the sea abundant evidence and illustrations of the wisdom, immensity, power, majesty and glory of him whose is the sea and who made it. To the thoughtful mind the ocean always has its solemn lessons which seem as the voice of God itself. Who can ever look forth upon it and not think of him who gave the sea its bounds, and who measures its waters in the hollow of his hands? What a lesson it reads to us, in all its vast appearances and the wild roar of its billows, of God’s wisdom and power and glory. What an image it is of his immensity and eternity. Through how many ages has it rolled on unchanged. The storms that have swept over it have left no trace of their fury. Time has been busy, but though the marble monument has crumbled beneath its touch, the strong fortress fallen, and cities and palaces are in ruins, and the earth itself shows signs of age and decay, the sea is unwasted and unchanged. Generation after generation has stood by its shores and listened to the music of its ripples or the thunder of its surf, and has passed away, yet its dark waters still ebb and flow, and its wild billows sing their requiem over the dead.

“Time writes no wrinkles on its azure brow;
Such as Creation’s dawn beheld, it rolleth now.”

Who can stand and look upon the sea and feel no emotions of wonder and awe, and no reverence for Him who made it? What lessons it teaches us of our own weakness and of God’s greatness and power, of our littleness and his infinitude and grandeur. In all its moods of rest or storm, of peace or wild commotion; it tells us that he who made it is almighty and eternal.

II. Again, the ocean is one of God’s great instruments in exerting his providential care and control of the world. Science is every day bringing to us fresh illustrations of the influences which the sea exerts upon the land. Out of its mighty waters rise the mists and clouds that roll backward over the broad fields and lofty mountains of the earth and leave there the moisture that gives fertility to the land, that fills the springs and pools, and swells the rivers that are flowing onward to the ocean. Its currents bear the heat of the tropics to islands and conti-

nents that would otherwise have an arctic climate and sterile soil. Its countless inhabitants are food for man. Its storms, even, are sources of health. They sweep over every land, and bear before them the miasmas and poisons that might otherwise prove destructive of life. Its tides keep in constant and healthy motion all the inland waters that flow into its bosom. Its restless waves, as they beat upon the shore, accomplish mighty geological changes, and leave their undoubted records in stony leaves which are turned and read by the student of Nature in succeeding ages, unveiling to him the vast revolutions by which the world has been built up and made the habitation of man. Thus does He who when he pleases can bring to pass his purposes by the most insignificant agencies, use also the mighty ocean as his servant in executing His providential will towards the world which he has built and peopled, and over which he reigns as sovereign.

III. Again, the sea is God's agent in separating and bounding the nations of the earth. The Scriptures, although they do not pretend to instruct us fully either in natural or political science, yet have frequent reference to the fact of the separation of the nations by a special ordinance of God. While he hath made of one blood all that dwell upon the face of the earth, yet he did not intend there should be any such uniformity as would allow only a single family or nationality. It was a part of his plan that there should be distinct races, who, while having all the essentials of a common brotherhood, should yet be so widely diverse as to require separate residences and governments. Hence we read, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds according to the number of the children of Israel." And again it is written of the people, "He hath determined the times before appointed and the bounds of their habitations." It was by his own direct agency that after the flood the people, who were of one language, were prevented from forming one nation through a confusion of tongues, and so forever separated, not only into different nationalities, but into different climates and countries—divided not simply by mountains or deserts, but by rivers, seas and oceans. It was thus that he solved the problem of the peopling of the whole world through the family which he had made in his own image, and to which he had given the task of subduing the earth. And he who has studied with the least care and attention the history of the world has surely seen what infinite wisdom and benevolence was concerned in this separation of the nations. The experiments which Alexander, Xerxes and the Cæsars made of stretching one government over the world were but magnificent failures. Even the vast empire of Rome was the scene of constant collision between

the distinct nationalities it embraced, and at length broke down by its own weight. Out of this vast sea of revolution arose separate governments, each after its own kind and order—each in its own way unfolding its power, and moving forward for the fulfillment of some of God's wise and beneficent purposes. And those nations which have been most insulated have made the most decided progress in civilization, and social and intellectual science and culture. England, though its people were barbarians when Rome was in the zenith of her splendor and power, rose in a few centuries like another sun in the firmament and shone on when Italy's light was quenched in blood and revolution. Cut off from the rest of Europe by a cordon of waters, and shut up to art and commerce, she became the great bulwark of law and the temple of science and religion. Her insulated position enabled her to gather strength and power, not as the tributary of some adjoining nation, but as an independent government working out her own ends and destiny. It was the surrounding of these straits and seas, hemming her in to her own resources and developing her energy, thrift and virtue, that gives meaning to the song of her poet:

"Britania needs no bulwark,
No towers along the steep;
Her march is on the mountain's wave,
Her home is on the deep."

And how manifestly can we see the same divine wisdom that divided the nations of the old world, engaged in separating from it the western continent by two vast oceans, and leaving here full scope for the development of some of the grandest problems which the human race has ever solved. Fifteen centuries passed after Rome had reached the highest point of her power before the existence even of a western continent was known, and when it burst like a new world upon the sight of the adventurous explorers of Europe, a whole century pregnant with mighty changes passed away ere these vast forests began to disappear before the advancing tread of civilization, and these broad prairies and fertile hills were filled with an earnest and industrious and hardy population. And now, severed by two mighty oceans from either Europe or Asia, the people of America have been left at liberty to work out the grand experiment of independence and self-government, while side by side have arisen separate nationalities, each developing some peculiar phase of civil or religious principle, and illustrating its excellence or its evil.

It would seem then that God had made the seas to be boundaries of nations, and so to separate them that all might be left to work out his plan for the welfare of the race, and for the upbuilding of his kingdom, which is to stretch from sea to sea and from the river to the ends of the earth.

IV. Again, God made the sea as a highway of the nations, and a means of intercourse and correspondence between the inhabitants of the earth. We can hardly imagine what would have been the state of the world had there been no ocean to be the path of commerce, and had all the intercourse of the earth been carried on over immense plains thousands of miles in extent. Over those vast distances travel would have been necessarily difficult, and communication infrequent. Commerce would have been carried on only between adjacent nations, while the knowledge of more remote people would have been but a confused, indistinct and overdrawn picture, the rudest and wildest work of the imagination. We may see illustrations of this thought by casting our eyes over the nations that are most remote from the great tracks of commercial enterprise. What barbarism and ignorance exist among the tribes that skirt the great deserts of Africa. How little progress is made by the nations of Asia that have no sea coast. There it is that bigotry, superstition and despotism hold the people in an iron bondage, and that custom and caste keep them rooted to old and *effete* institutions, while the rest of the world outstrips them in intelligence, education, and all the grand ideas of an enlightened and advancing civilization. Were there no sea there could be no intercourse between remote nations, no healthful interchange of ideas, and hence no improvements by adopting customs and institutions which other people have found beneficent and wise. The spirit of commerce is the spirit of growth, and of progress in invention, art and social sciences. It is the spirit of peace, of friendship and fraternity. It binds the nations together in the bonds of unity, good will and common interests. It breaks down international prejudices. It prepares the way for the entrance of light and knowledge and truth. Hence, while the ocean separates, it unites; while it isolates nations, it brings them together; while it leaves each distinct nationality free to work out its own destiny, it enables each to impart to others its influence and to assist them in the progress of our common humanity in what may elevate and enlarge and bless. All this is a part of God's great purpose, and he who built the earth made the sea also, and gathered its mighty waters together that they might serve as his agents, and carry forward his wise and beneficent plans towards the great family of man.

V. And this leads us to notice, as a last and most important consideration, that the sea is set before us in the word of God as intimately associated with the final subjection of the world to Christ. It is wonderful how much the ocean is introduced into the prophecies as connected with the conversion of the nations and the bringing in of the latter day glory. Even the histories of the church which are given in

the Old Testament and the New, seem to point to the uses which will be made of the sea when the glory of the Lord shall cover the earth. When God was bringing forth his people from the iron bondage of Egypt he used the sea as the instrument of salvation to his church, and of vengeance upon his enemies. When Christ was selecting his apostles, he found his most earnest and faithful servants by the sea, and called them from toils and dangers to be fishers of men. And then if we look over the prophecies we shall find the sea associated with some most glorious triumphs of the Gospel. When the Psalmist would set forth the glories of Christ and of the church which he would adorn and beautify as a bride with his own grace and love, he numbers among those who should appear as guests the very symbol of commercial power and influence, saying, "the daughter of Tyre shall be there with a gift." In the age of Solomon Tyre was the seat and centre of all the traffic that was done by the sea. Its situation was such as to command the trade of the world. Its navies were built out of the forests of Lebanon. Its sails and cordage came from Egypt. Into its capacious harbor floated the wealth of all nations. Its riches came from the sea, and they were used when needed for the advancement and glory of the church and her great head. When a temple was to be built at Jerusalem the artists and architects and materials for the work were largely sent from Tyre. And looking forward to the more glorious scenes that were yet to dawn upon the church the Psalmist seemed to see what commerce would do for its advancement, and he wrote of it as "the daughter of Tyre." And in the same line of prophetic thought Moses catches a view of the coming glories of Christ's kingdom as he gives his parting blessing to the people whom he had lead out of Egypt, and says of Zebulon that he should be a haven for ships. "They shall call the people into the mountain, there shall they offer sacrifices of righteousness, for they shall suck of the abundance of the seas and of the treasures hid in the sand." So also Isaiah again and again opens to us the part which the sea shall take in the future triumphs of Messiah's kingdom, associating the conversion of its abundance with the bringing of the forces of the Gentiles, and with the growth and glory and enlargement of the church. And, again, taking up the promises of God, he re-echoes his words to his people, "Surely the isles shall wait for me, and the ships of Tarshish first, to bring my sons from far, their silver and their gold with them."

No one can mistake the import of such passages in which the Scriptures abound. And it is when we look at the ocean as associated in the sublime purposes of God, with his own glory, and the conversion of the world to him, that we may fully comprehend the meaning of the words,

“The sea is His and He made it.” By it He not only separates the nations into families, leaving them to work uninterruptedly the great problem of civilization and social life, but he binds them together in a common brotherhood, bringing them year by year into closer mutual relations, breaking down the prejudices and barriers that separate them. And more than this, he will use the sea as the means of carrying to all nations the Gospel and its ordinances, and will call in the men of the sea to be his fearless, earnest and devoted laborers for the spread of the truth and the upbuilding of his kingdom. The men who go down to the sea in ships are the living links that bind the nations of the world together. They visit every shore and clime, they are intimate with all the people of the earth that live near the sea; they are brave and fearless. They are undergoing severe toil and hazard for the comfort and happiness of others, and are thus self-sacrificing, hardy and generous. And when commerce shall bestow on the church the gift of her toiling millions, all consecrated to Christ, who can estimate the results? Even now we have illustrations of what will be accomplished when the abundance of the sea shall be converted to God, and the energy, zeal and fearlessness of the sailor shall all be devoted to Christ and the spread of his Gospel. The history of the church in these later years has been fruitful in evidence of what the sailor can do when his heart is truly given to God. He carries with him into his new life and service all the qualities which mark him as a man. He never thinks of shrinking from the duties which his new captain lays upon him. He never is ashamed of his profession, or afraid to show his colors. There is no mistaking the service in which he is engaged. There is no concealment of the truth he believes.

And with the considerations we have presented there is set before us, as one of the great and important features of the work of the church in preaching the gospel to every creature, the necessity of special care and attention to the spiritual wants of the sailor. If the sea belongs to God, all that dwell upon it are his, and ought to be consecrated to his service. And yet it would seem as if the church and the world alike had been slow to recognize God's proprietorship in the ocean. Commerce has used it as her great highway, and seemingly never thought of consecrating her gifts to God and his church. Nations have used it as their bulwark and defense, or have achieved upon its waters brilliant victories over their enemies without a thought of him who rules the ways and whose ways are on the sea. Nay, it would seem as if for ages the great enemy of God and man, the ruler of the darkness of this world, had claimed as his own the sea and all that do business upon it. When we think how the pirate-ship has swept over its waters, defiantly

flinging out its bloody banner to the breeze, and how the slave-ship has darkened its waters while the groans of its hapless victims have mingled with the sighing of the winds and the waves; when we recall the vice and crime, the wrong and outrage, the brutal passions, the injustice and fraud and debauchery which have marked the history of commercial and naval life, it would seem as if Satan had claimed the sea as his own, and bound its toilers in his chains and dragged them into his service. The sailor has been subjected to hardships and often to cruelties at sea, and upon the shore has been tempted and deceived and robbed. Commerce has used him for her purposes, and never cared what has become of him after he has accomplished her ends. The nations have used him for their protection in war and their services in peace, and never seemed to notice his wants or his wrongs. The church has appeared almost to have passed him by in her work of preaching the Gospel to every creature, and to have forgotten his claims to her attention. Nay, while pressing into her service almost all classes of men whom she has used in her duties, it seemed never to have entered her thoughts that the sailor might be successfully employed as her agent in spreading the Gospel over the world. But a little more than fifty years have passed since any united and organized effort was made for seamen as a class. An occasional sermon at the death of some sea captain, or an address to sailors by some pastor of a church in a sea port town, was all that was done for their conversion, was all the recognition made of *God's proprietorship in the sea*.

In a volume of pamphlets in my library is a sermon preached in 1785 on the death of Capt. Pearson, in the Presbyterian church at Newburyport, and published at the request of the Marine Society there. In the same volume is a sermon "preached at Falmouth, Feb., 1811, in the meeting erected by seamen near the water." The subject is the Seaman's Farewell, and its text is from Acts 21: 5, "And we kneeled down on the shore and prayed, and when we had taken our leave one of another we took ship." The sermon seems to have been an address to a company of seamen in Maine just before their departure for a voyage.

In the year 1813 there appeared in the *Religious Intelligencer* the "First Annual Report of the Boston Society for the Religious and Moral Improvement of Seamen." The object of this association was proposed to be accomplished:

1. By the distribution of religious tracts among seamen.
2. The establishment of regular divine service on board of merchant ships.

In 1814, a Christian gentlemen of London, while visiting the captain of the ship *Friendship*, was induced to invite the crew into the cabin and hold with them a brief religious service. This led to the establishment of similar exercises on other vessels, to which eventually the crews of neighboring ships were invited, the signal being a lantern hoisted to the main top gallant mast-head at night; by day, a blue flag with the word "*Bethel*" in the centre. This work continued with increasing interest, and resulted in great spiritual blessing to many souls. In the year 1818, a simultaneous movement was made both in England and America in behalf of seamen, which resulted in the establishment of permanent preaching places for them in Dublin, Liverpool, New York, and other prominent sea ports. Attention was called to the subject by eloquent sermons and earnest appeals through the press.

In 1826 the AMERICAN SEAMEN'S FRIEND SOCIETY was organized, and its work has been steadily increasing during the half century of its existence. And with the advance which it has made has come a fuller, deeper impression of the importance of its work, not simply in securing the personal salvation of the sailor, but in equipping him for the part he must perform in the evangelizing of the world. In the light of what has already been accomplished, the meaning of those prophecies which relate to the sea and its abundance begins to be more clearly and fully apprehended. The work of the Society, which is necessarily of a peculiar and special character, is every year becoming more hopeful. It seeks to meet the sailor at home and abroad with Christian influences. It provides for him Chaplains and Missionaries. It opens for him Bethels and Homes where he may be surrounded by friends that care for him, where his hard earned wages may be kept for his future wants, or be sent to his family for their comfort and support, where he may be lead to the house of God and the place of prayer. The Society follows him upon the sea with its well-selected libraries, by which he may be instructed and amused and cheered in his hours of leisure. It seeks to awaken a proper interest and care for him on the part of ship owners and merchants, and to secure substantial justice for him in the enactment of wise and equitable laws for his protection.

Upon its labors God's blessing has rested. Every year is giving fresh evidence of its power for good among seamen, and is bringing back to the church ripened sheaves from the seed which it has sown. It recalls the name of such a noble Christian as the youthful Earl of Aberdeen, who, leaving for a while his ancestral home and hiding his honors under the simple name of George Osborn, exerted an influence among the seamen with whom he associated that was pregnant with Christian excellence and goodness, and who but for his untimely and sudden

death would have returned to give intelligent and earnest utterance to his views of the sufferings and wants of the sailor, and of the legislation which was needed in his behalf. It points to such men as Hudson and Foote and Stewart, of our own navy, as examples of the offerings which the sea has made to the church. It tells with gratitude of the work which the Missionaries and Chaplains are doing in Sweden, in Denmark, in South America, at Honolulu, in China, and elsewhere, and asks the church to aid in the continuance and enlargement of its efforts for the temporal and spiritual good of the sailor.

It claims our prayers and aid as a grand missionary agency, whose success will help on the final evangelization of the world. It seeks to make every ship a *Bethel*, and every sailor a disciple of him who "once pressed a sailor's pillow," and who chose from the hardy fishermen of Galilee his noblest and most earnest and successful apostles.

SUNDAY OBSERVANCE AND SUNDAY LABOR ON SHIPBOARD.

Any reliable contribution to our knowledge of facts in connection with this topic, must be a valuable step in the reformation of what has long been an abuse connected with the Marine service of our own and of other nations. In recent successive numbers of the London *Day of Rest*, a Sunday journal, we have noted a series of articles by Commander WILLIAM DAWSON, of the English Navy, which embody much information as to the present conditions of Sabbath observance and desecration in English harbors and upon English vessels, and we condense them for our readers in the hope of contributing something to such a reform.

ED. MAG.

The facts furnished exhibit the wisdom of recognizing a distinction between the present actual observance of the Sabbath upon English Naval vessels and in the English Mercantile service. The first English "Article of War" provides that in the Queen's service, "Divine service be solemnly, orderly, and reverently performed, and the Lord's Day observed, according to law." Formerly, and in practice, the Queen's officers, on shipboard, limited the Lord's Day to the hours between 10 a. m. and 5 p. m., and took care to pre-

pare their crews for these seven hours of bodily rest, by the useless preliminary of six hours hard and unnecessary morning labor.

It is 'the custom of the service' to give sixteen hours toil, on Saturdays, to cleansing a ship-of-war from truck to keelson, and when the crew 'turn in' at 9 p. m., the vessel is 'as clean as a new pin.' But under 'the old school,' that staunch conservator of every evil habit, the idea prevailed, that whilst the crew slept 'the new pin got rusty,' and, accordingly, at 4 o'clock on Sunday morning, 'all

hands' were 'turned up' to sluice the decks and their appurtenances with streams of salt water and streamers of swab tails. To undo this gratuitous mischief, a most worrying system of polishing followed, which most sane men would think an ill-preparation of temper for the 'solemn, orderly, and reverent performance of Divine Service.' So that, after all, it was a very small mercy, the seven hours rest, which gave so much of contentment and happiness to the Queen's seamen.

It was only in 1860 that the neck of this inane 'custom of the service' was broken, and that by a most stern and able disciplinarian, who then held the chief command in the Mediterranean Fleet. His ships were, by common consent, regarded as the cleanest and best ordered fleet in the whole of the Royal Navy. Yet he ordered, and took care to enforce, a cessation of this useless Sunday morning worry, whilst putting a stop also to the customary Sunday evening exercises, &c. It required, however, all his stronghanded authority to secure a compliance, in all the vessels under his command, with the dictates of common sense. As Sir William Martin's order (all honor to the name) gave the crews, when in harbor, two hours extra sleep on Sunday morning, and a whole day of rest, instead of seven hours, the efficiency, contentment, and happiness of that fleet were greatly enhanced.

Another annoyance to the sailors of the Royal Navy, and hindrance to the observance of the Sabbath has prevailed, of late years, in the practice of opening Her Majesty's vessels, at home, to sight-seers, after noon, on Sundays. This nuisance is very considerable to all on board, interfering with all at-

tempts at religious service and labor among the seamen, and producing among them, wide-spread discontent and ill nature, giving rise to a large increase of minor offenses on their part, and it is much to be hoped that this abuse may soon become a thing of the past. The general conclusion as to the English Navy is that in every one of its vessels, though two-thirds of them do not carry Chaplains, united daily prayers are offered, while in most of them some of the crews are to be found kneeling in individual prayer, night and morning.

Turning now, to the English Mercantile Marine, and asking for the facts concerning the subject in hand, on vessels at sea, Commander DAWSON declares that the Report of the Missions to Seamen Society (English) contains some very deplorable statistics as to the prayerless condition of a large section of the merchant shipping. It is hardly credible, he says,—we sincerely hope it is untrue, but such is the statement—that in only one ship in every 666 which leaves the port of Sunderland, is the Lord's Day kept holy at sea by assembling the crew for Divine worship. A hardly better state of things is reported of the shipping in the port of Hull. In the Downs, in one vessel in every 122 was the Fourth Commandment so observed. At Poole, one ship in 35 held Sunday service at sea. In Falmouth Roads, in one ship in 134 was public worship regularly conducted. In Swansea, the proportion is one vessel in 43; whilst in Bristol the ratio is as deplorable as Sunderland, viz., one vessel in every 647.

If these statistics be correct, one may well infer that the condition of Sabbath observance on English merchant vessels when in port, is

far from that which will be desired by every wise christian. 'Sunday work is here an increasing difficulty, especially among steamers,' so writes a friend at Liverpool. 'Some years ago, one leading firm'—no doubt respectable pew-holders in a highly respectable church or chapel—'openly set the Fourth Commandment at defiance. Other ship-owners held back for a while; but I fear their Christianity is not money-proof, and they are following, little by little. My opinion is, that nothing will put an end to Sunday work in our docks, but express instructions from the owners.' Where the docks are walled in, as in Liverpool and London, the due observance of the Lord's Day rests so entirely with the owners of ships and the dock companies, that there can be little difficulty in their preventing, if they wish, the practice of undocking for sea on that day; and, so far as short voyage steamers are concerned, their arrival can easily be so timed, that they shall not require to be docked on Sundays.

The evil thus referred to is much worse than is apparent on the surface. Seamen are necessarily withdrawn, when at sea, from those ministrations of religion which are within easy reach of every landsman. If, when in port, they are robbed of their Sunday's rest, they lose what may be the single opportunity, for the year, of entering a place of worship; the chaplain, or Scripture-reader, sent to their ships by the Missions, to Seamen Society is also debarred from conducting Divine service on board. Moreover, the captain, conscious of the inconsistency of attempting to keep the Lord's Day holy when at sea, when the crew have been employed in avoidable labor in port, to add to the dividends of some church-

attending shareholders, no longer affords his men the blessed opportunity of uniting in worship on Sunday when in blue water.

Liverpool is, however, by no means the worst offender against seamen in this matter; for it has a goodly band of religiously-disposed merchants and ship-owners who are not afraid to influence their townsmen in matters affecting both the moral and the spiritual well-being of sailors. In too many other English seaports there is no possibility of seamen keeping holy the Sabbath day; no time to listen to the chaplain or Scripture-reader of the Missions to Seamen; no time to read the Word of God; and no time to assemble for united worship on board; much less is there time to go to the house of prayer. Where the docks are not walled in, this Sunday work often gives rise to very disgraceful scenes. Not only is the labor of the dockmen pursued on Sunday, as it is on proper working working days, but there are also most unsavory additions, with the description of which we must not sully our page. These scenes reflect no credit on any of the authorities tolerating them. Sunday being an idle day elsewhere, the town lets loose every sort of idle vagabond, male and female, who resort to the docks we allude to, to await the arrival of the inward bound ships. As the tugs tow the ships into the basin, the Pier Head is thronged with vile men and women ready to pounce upon the hapless crews. When high water occurs in the afternoon, the scene beggars description, as strumpets and crimps ply their nefarious trades and force their officious services on penniless seamen, about to be landed in a strange port without wages, lodgings, or food. The disorderly

rabble thus congregated, on a day and at a time when ship-owners and ship-brokers are attending their families to the house of prayer, sometimes make it extremely difficult for the dockmen to man-age the ropes which guide or secure the ships.

Cattle steamers are especially without excuse. The nature of their cargo involves a correct timing of their hours of departure and arrival. Their reaching their destination on a Sunday morning is not, therefore, an accident, but a settled purpose, for which their, no doubt, church-worshipping and pew-holding managing owners are directly responsible. We have known a steamship company managed chiefly by Quakers, which so timed their cattle steamers that they should be docked systematically on Sundays; the cattle, sheep, and pigs (some 300 head) being landed and marshalled by drovers, at the very hour when the said Quakers would naturally have been assembled in the Friend's Meeting house; consequently, the poor animals were subjected to hunger and thirst whilst awaiting land transit, or the servants of the railway company were also robbed of their Day of Rest. Happily, the determination of the dock authorities stopped that irreligious nonsense. But, such things happen still in other English seaports almost every Sunday.

In another seaport, until quite recently, the practice obtained—especially on board the screw colliers—of working the men at discharging the cargoes up till eleven o'clock on the Lord's Day, and again re-commencing to load the lighters at seven o'clock in the evening. The Missions to Seamen reader called upon the merchants of that port to ask them to put a stop to a practice which kept the

men from their only opportunity of attending church, and from all holy observance of the Lord's Day. For, we need hardly say, that after five hours dirty work in discharging coals, and with the prospect of several more hours in the evening, the begrimed men were not very fit, nor very willing, for attendance upon Divine ordinances. The Scripture-reader found most of these merchants highly respectable members of society, regular church-goers, and respectable fathers of families. Nevertheless, only one of their number was found willing to forego the supposed gains from discharging cargo on Sundays; and that gentleman's willingness was conditional on his brother merchants ceasing to cause this breach of the Fourth Commandment.

Very happily the authorities in the port found that there was a legal remedy for this state of things, in an Act of Parliament of the present Queen's reign; *Act 16 and 17 Vic.*, which enacts that "if any goods shall be unshipped from any ship arriving coastwise, or be shipped or waterborne to be shipped, to be carried coastwise, on Sundays, * * * * the same shall be forfeited, and the master of the ship shall forfeit fifty pounds." The remedy was effectually applied, the seamen were liberated from the "whip," and their gratitude is spoken of in the highest terms.

The same remedy has been applied in other ports, and as may be supposed, all who have to perform the unnecessary and avoidable work of moving the ships, &c., on Sundays, willingly welcome such change. In one sea-port where it has been wrought, the tug-owners, with one exception, petitioned against Sunday work. Captains, as a rule, sailors, pilots

and dockmen, after the first surprise rejoiced in the relief. Some grasping lovers of money might fear the loss of earnings, but where the dock companies have displayed a firm front, the loss to trade is found very trifling where right and truth prevail.

In some sea-ports unbending orders are given that no ship should leave the docks after the first high tide after midnight on Saturday, until Monday morning. Captains who, heretofore, had been carousing rather late on Saturday night, and who disturbed both crews and dockmen in taking their ships to sea at midday on Sunday, now find it necessary to awake rather earlier after their late hours, in order to secure the first tide at dawn. As commercial work ceases when the custom-houses and brokers' offices close on Saturday afternoon, captains who are really able and anxious to get to sea, find that they have plenty of time to prepare their ships for sea ere the early tide on Sunday mornings. As these outward laden vessels pass out of the docks in the early morning, inward steam traders are usually permitted to enter the outer basin. The urgent pressure of time incidental to the steam carrying trade is thus met by a trifling concession, so timed, that these movements are effected before the shore-going world is awake. And till darkness covers the land once more, viz., till 9 p. m., the Sunday morning arrivals need not be permitted to move from the outer basin to the inner dock where the cargoes are received. After that hour, however, the ships are, in coaling ports, moved under the 'tips,' whence, at midnight, the process of 'tipping' the coals commences. Thus, without any loss of time or money to the owner, the crews and the dockmen are, in

the Sunday resting ports, free from disturbance throughout the Lord's Day; and the chaplain of the Missions to Seamen Society and his assistants are free to visit the vessels and invite seamen on board the church ships.

Under the old bad custom still in force at some English ports, the dockmen, the pilot, and the crews of the tugs and of the ships were debarred all observance of the Lord's Day, and never put off their working-clothes from year to year; and, as a natural consequence, drunkenness was prevalent. Whereas, now under the new and more Christian system, they are to be seen literally 'clothed, and in their right mind, and sitting at the feet of Jesus,' for many of them now don their Sunday 'toggerie' every week, and accompany their wives and families to the services of the Missions to Seamen Society, or go to some other church or chapel. And in the large staff employed in the capacious docks at one of these changed sea-ports, with their enormous merchant fleets, we are assured that there are very few dockmen whose perfect sobriety is questionable.

The Board of Trade has large police powers, when it can be induced to use them, and it has at several ports appointed constables for the suppression of crimping, and the enforcement of those sections of the Merchant Shipping Act which are intended to protect all seamen from the land-sharks who prey upon them in English sea-ports. The results of such appointments have ever been most salutary and beneficial.

Unnecessary Sunday work by the crews on board the vessels in dock has been discouraged by some dock-masters. And a stoppage has also been put to the prac-

tice of repairing ships on the 'Gridiron,' whether by the vessel's own artificers, or by others. Even in Sabbath-loving Scotland, we understand that this avoidable Sunday work on the Graving Dock is permitted at Leith, and the Scotch practice was vainly quoted against an English reforming dock-master.

Wherever this change has been effected the out-come is, that the chaplains of the Missions to Seamen Society find in the dock authorities their best friends and ablest coadjutors; and that the Sunday-resting docks compare favorably for quiet order on the Lord's Day with any country village in England, or even in Scotland.

The influence which physical rest on the Lord's Day has upon the officers and seamen frequenting the Sunday-resting ports, is very great. The boon is cordially appreciated as a physical relief by all. Though the first enforcement of decency and order in docks on the Lord's Day sometimes leads to an outcry amongst traders, yet it is generally found, by those whose greed of money excels their love of godly living, that the pecuniary loss is exceedingly trifling; on the other hand, seamen and dock laborers gain immensely, both naturally and physically by the change. Even captains new to the Sunday-resting ports, rarely express a wish to undock their ships for sea that day, and only need a little attentive watching as to unnecessarily working the crews on board their ships.

In his third article, Commander DAWSON presents additional testimony to an increasing care for the due observance of the Lord's Day by the officers of merchant vessels. He says: "There is a growing practice on the part of the

foreign-going captains, to include, in 'The Articles' of agreement by the crew, a paragraph agreeing to attendance, *clean*, at Divine worship on Sunday. In such ships, with a view to the avoidance of unnecessary Sunday work, we have known the captains to adopt the rule, that the lighter canvass (called 'studding' sails) should not be re-set, after any change in the direction or force of the wind, during the daylight hours. A very experienced, well-known captain, formerly of a large West India trader, carried out this to the satisfaction of his employers. To encourage the men to appear cleanly 'rigged' at a church, the same captain furnished his seamen with a Sunday suit of duck frocks and trousers; and, to further win their attention to better things, a navigation class and writing class was started on week evenings. 'Where there is a will, there is a way,' is a proverb eminently true of a profession which piques itself on success in overcoming difficulties. And what so many distinguished seamen, in both of the great sea services, have accomplished relative to the observance of the Lord's Day on shipboard at sea, other less able officers can at least attempt.

Where common sense and common Christianity prevail as to the disposition of the morning hours, no congregation show more outward attention to Divine worship than a well-commanded crew, assembled in a ship sailing in open water. In warm and fine weather, the service is usually an open-air one, conducted on the quarter-deck; but, if otherwise, the captain's cabin, or passenger's saloon, furnishes the necessary accommodation. To 'rig the church,' planks are supported on wash-deck buckets; or, if the number to be

accommodated be large, capstan-bars are placed in two parallel lines at suitable distances, resting upon buckets, and either ends of the planks, or legless forms, are supported on the bars. When flags are thrown over the planks, they serve not only to ornament the 'church,' but supply a carpet whereon to kneel. Sometimes the flags are not unrolled, but employed simply as hassocks to kneel upon. The reading-desk and pulpit in one, is formed variously, from a small table, a couple of boxes placed on top of one another, or a few clothes bags, the contrivance being hidden beneath a flag. When a clergyman is present, a canvas screen to enclose the Communion table, and a certain number of seats, is affixed to the beams overhead, rolled up tightly, and so tied, that (before the Holy Communion Service begins) on the stops being cut, the screen may fall and enclose the communicants. The harmonium, or piano, is then placed in position, the prayer-books and hymn-books served out; and, in less time than it takes to describe the operation, the church is ready for its congregation.

As seamen have no privacy for kneeling in the fore-castle, these opportunities for united prayer and praise are all the more valuable, and are greatly prized by thoughtful men. Happily, the modest estimate the best captains often have of their own capacity to lead the solemn worship of Almighty God, need not debar their crews from this advantage, so long as the ship has a proper supply of prayer-books and hymn-books. Sailors, like other people, like to hear their own voices, and do not quite see why the captain should have all the service to himself, much less 'invent it all out of his head.' So, a good supply of prayer-

books enables them to gratify their wish to have their 'say' in the worship too; whilst it also admits of their following with their own eyes; those six or seven portions of the Word of God which are usually interwoven into the Scriptural liturgy of the National Church.

The great solemnity of the Sunday on board of a well-ordered ship at sea, comes very near to realizing that wondrous promise of the prophet: 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on my Holy Day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thy own ways, nor finding thy own pleasure, nor speaking thy own words: then shalt thou delight thyself in the Lord.' Many a sailor on the high seas has relished this precious promise, and has also found it true to his own experience: 'If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me.' As the song of praise rises through the 'piping shrouds,' to fancy's eye the ropes of the rigging seem to be strings in a Divine harp, giving forth melody to the Most High God. It is not the least comforting thought to the sailor on far-distant seas, to remember, at such ecstatic moments, that loved ones in the dear old home are sending up to the same throne of grace, at the very same moment, the very same words of prayer. And, if it be that the home-folk are emphasizing the petition 'to preserve all that travel by land and water,' we, at sea, can lay stress on that prayer for 'succour, help, and comfort' for those we've left behind us. Thus, though separated, it may be many thousand miles, the sailor has, at times,

a practical realization of the Communion of Saints, which is very precious.

A young officer, in a small vessel in the middle of the South Atlantic, writing to a former messmate, then on board another ship elsewhere, said: 'It is now Sunday evening, and one of those lovely days befitting a Christian Sabbath. The whole day, to the outward eye, corresponded with that beautiful

description in the Sunday hymn. There is an inward calm, thank God, that belongs to the feeling of spending a day with Him:

'Tis something that we kneel and pray
With loved ones near and far away;
One Lord, one faith, one hope, one care,
One form of words, one common prayer!

This is the binding link to our friendship when far away from each other, and one to make us very joyful and thankful."

(For the Sailors' Magazine.)

THE CARRIER DOVE AT SEA.

BY REV. CHARLES WHEELER DENISON.

Over the wastes
Of the pathless deep,
Where the great waves roll,
And the tempests sweep,
Far through the arch
Of the ocean sky,
Where the westward clouds
Of the trade-winds fly,

A weary dove,
Alone, forlorn,
Panting with thirst,
With hunger worn,
Came fluttering,
Cooling, drooping past,
To seek a cot
On our bending mast.

By the cabin door
We coyly spread
A few wet bits
Of our biscuit-bread;
Then watched to see
If the bird would come,
To take its life
From each proffered crumb.

It came! It flew
On the gunwale there;
Poising itself
In the salt-sea air;
Then hopping down
On the open deck,
At our welcome feast
It began to peck.

How silent, then,
Our brave good ship!
Not a sound escaped
From a single lip;
All fore and aft,
The wondering crew
Stood waiting, to tell
What the dove would do.

How fast it ate!
Nor cared to know
That throbbing hearts
Were watching so.
It gratefully ate;
For its ocean board
Was filled by the hand
Of its loving LORD.

Then away it flew!
We saw it soar;
We thought to seek
Some friendly shore:
But no!—it turned
From the briny main,
To find a home
On our ship again.

Up by the shrouds
Of the mizzen top,
We saw it hover,
Then swoop, and stop:
When lo! in the bend
Of a tarry bight,
It spent each watch
Of the live-long night.

Early next morn
We sought its nook;
Safe in our arms
The dove we took;
The captain built
A gentle nest,
Close in his warm
And gallant breast:

Then he held it soft
In his tender hand,
Turning its beak
Toward the land;
But closer it crept,
As if 'twould say:
"This is my home!
"Here will I stay!

"For over the march
"Of the great, wide sea,
"'Tis hundreds of miles
"To the nearest tree!"
Oh! how to ocean,
Gale, and sky,
Could we constrain
Our dove to fly?

A welcome rang
From stern to bow;
So that lonely dove
Is with us now.

Could we but hail
This promised sign?
This messenger
Of love divine?
Could we but clasp
The hand, sea-given,
To point our souls
From earth to Heaven?

For the Sailors' Magazine.

FATHER TAYLOR.

BY REV. D. H. EMERSON, D. D.

Just forty-six years ago, a man of strong frame, of rugged features, of flashing eye, of genial disposition, with hair combed back from a high forehead, and spectacles pushed up on his large head, was introduced to the Seamen's Bethel of the Methodist church in the city of Boston, as its pastor. It was FATHER TAYLOR. He had been there but a few years when a large and beautiful house of worship was erected for him by the contributions of Christians of all denominations. In this house he labored long and earnestly for the good of seamen. Here he thundered against their wrongs; here he enlightened the public respecting their rights; here he poured forth the treasures of his wit and eloquence; to this house he attracted not only sailors, but men and women of the highest culture, authors, orators, philosophers; and here he remained as pastor to the end of his days.

Charles Dickens, when in Boston, went down to hear the sailor-preacher, and one of the finest passages in his American Notes is his description of the sermon.

The celebrated Harriet Martineau felt his power to move the heart, and alluded eloquently to this man, in her letters.

He was once preaching on the text, "Will a man rob God?" when a stout sailor, under the influence of liquor, interrupted him. "Does your Reverence call me a thief?" cried the sailor. Father Taylor stopped, and, turning to his audience, said, "See there, my friends, this man takes this subject to *himself*. I wish more of you would *do the same*." Then, turning to the sailor, he said, "My friend, I thank

you for your question. It is a very proper one. Stop a while after meeting and we will talk it over." The sailor bowed, and promised to do so. After the service the preacher went to the sailor and gave him his hand. "Come," said Father Taylor, "let's go up to my house, I want to talk with you; and as you say you have no Bible, I will give you one." They jogged on towards the house together, talking all the way, and when they reached the pastor's domicile, the preacher said, "Sit still, till I get you that Bible." He ran about the house, up stairs and down, but couldn't find any Bible that he could give away. At length he laid his hands upon his daughter's Bible, and cried out, "Here, Jack, you want this Bible more than my daughter does, I'll give you *this*!" So, seizing his pen, he wrote the sailor's name in the book, and presented it to the astonished man. Then he talked to the sailor, and prayed with him, and such was the effect of this kindness that the man went to his ship under a deep sense of his wrongdoings, and read and re-read the Holy Book until he himself became a soldier of the cross, a follower of the Lamb, and he is this day living for Christ, and laboring for seamen in the city of Philadelphia.

Father Taylor's belief was that God is a Father; that He is the Universal Father; that He is ready to save all from the wreck of sin, and that He will save as many as will let him. His belief respecting man was, that every man was his *brother*, and especially did he manifest this feeling of brotherhood towards the sea-man. As he regarded the sailor as his brother, so he

extended his warm brotherly love to the sailor's family. He was *at home* in that family; he cared for it in the sailor's absence; he loved the sailor's children, and when the sailor's child was brought to the baptismal font, his habit was to baptize it, and kiss it, and make some quaint remark about its father far away on the wave, and then to restore it to its mother's arms with his blessing. His care for the sailor was seen in the way he arranged the seats in his church. The best of those seats were for the sailor—in the very centre of his church—with the sailor's wife and children grouped around him. Often, when the better sort of people got into the seats that were intended for the seamen, he would rise in the pulpit, and say, "Make way there, my friends, make way there! I want my sailor boys to sit there! *You* can find seats anywhere, but my sailors are bashful among strangers. Please give them their own seats."

As he had a high appreciation of the sailors, so he had of the ministers of the gospel. Both these classes, he said, worked hard and fared poorly. The disabled sailor should live in the "snuggest harbor there was," and the disabled minister deserved to be fed on "preserved diamonds."

One of his characteristic sayings was that about the great transcendentalist, who often attended his ministry. "He is a Christian," said the preacher, "he is a Christian, without knowing it. He is a Christian, no matter what he says about it, and he will have to go to Heaven; for, if the Devil gets him, he will never know what to do with him."

When President Lincoln was in danger from the sycophants that fawned around him, Father Taylor prayed "that the Lord would protect him from the venomous insects

swarming about him, and especially from those creatures that were trying to bore their way to his life's blood through the sheathing of his integrity."

This good old sailor-preacher was feeble for several of the last years of his life, yet, as he used to say, "he would never say die while there was a shot in the locker;" and, up to the last, he rallied all his forces, and bent his best sails, and calmly and heroically waited for the breeze that should move him forward, and at length waft him victoriously into the port of peace. The sailors took notice that he passed away in "the first quarter of the ebb-tide," *the proper time*, they said, for a sailor to die. Our country will not soon forget his great, honest face, beaming all over with the light of genius and religion; and wherever seamen rove the seas, there tender tears have fallen to his memory, as they have learned that Father Taylor has dropped his anchor and furled his sails in the Haven of Eternal Rest.

The Rock—Psalm 95 : 1.

BY REV. EDWARD HOPPER, D. D.

The Rock stands firm, the billows roar
And dash against the trembling shore;
They move the ever-shifting sands,
But firm the rock unshaken stands.

The tides incessant ebb and flow,
Ages and empires come and go,
But 'mid convulsions and decay
The eternal Rock stands firm to-day.

Unscathed by storm, untouched by time,
It lifts its glorious head sublime;
Upon its head a crown of light,
Around its base the harvest white.

Our refuge when the storm appears,
We gain its strength and lose our fears;
With grief weighed down, on it we rest
As soft as on a mother's breast.

The future with its rushing years,
Like waves will come, with groans and tears,
But till the heavens shall pass away
The Rock shall be our strength and stay.

—N. Y. Ledger.

THE QUICKEST OF OCEAN PASSAGES.

THE ATLANTIC OCEAN CROSSED IN 7 DAYS, 18 HOURS AND 2
MINUTES; AND THEN IN 7 DAYS, 15 HOURS AND
42 MINUTES.

The opinion has prevailed among sea captains and steamship companies that it was impossible to combine in steamships a high rate of speed with great size. That opinion has now been dispelled. The *City of Berlin*, of the Inman Line—the largest steamship, except the *Great Eastern*, afloat,—has just made the quickest trip ever made between Queenstown and this port. In August, the steamship *City of Richmond*, of the same line, made the quickest trip made up to that time between Queenstown and this city, and a few days afterward the *Germanic*, of the White Star Line, surpassed that and made a similar trip in 7 days and 23 hours. The *Baltic*

of the White Star Line, however, in January, 1873, had made the passage between this city and Queenstown in 7 days and 20 hours, which up to Saturday was the quickest time ever made between the two ports. This has now been beaten by the *City of Berlin*, which left Liverpool at 6 25 p. m. on September 16th, and arrived at Queenstown at 11 30 a. m. on September 17th. At 4 50 p. m. of September 17th the steamship got under way, and arrived off Sandy Hook at 6 30 a. m. of Saturday, making the run—allowing for difference in time—in 7 days, 18 hours, and 2 minutes. The following is the log furnished by Capt. Kennedy:

Date.		Wind.	Courses.	Distances from Queenstown.
September, 1875.				
Thursday,	16.
Friday,	17.	Southerly.....	Channel.....
Saturday,	18.	Variable.....	S. 81 W.....	303
Sunday,	19.	Easterly.....	S. 79 W.....	367
Monday,	20.	Easterly.....	S. 77 W.....	376
Tuesday,	21.	Easterly.....	S. 74 W.....	368
Wednesday,	22.	N. E. to S. W.....	S. 81 W.....	303
Thursday,	23.	Variable.....	S. 77 W.....	374
Friday,	24.	N. N. W.....	S. 72 W.....	381
Saturday,	25.	To Sandy Hook.....	280
Total.....				2,829

Remarks: The vessel made more than 360 miles every full day during her entire passage except the first day and an average of more than 15 miles an hour. On Sept. 16th left Liverpool. On Sept. 17th, 11 30 a. m., arrived at Queenstown; 4 50 p. m. left Queenstown. On Sept. 18th had light breeze. The same weather continued on Sept. 19th, 20th and 21st. On Sept. 22 there was a moderate breeze. On Sept. 23rd light variable breezes, and on Sept. 24th light to variable winds. At 4 a. m. of Sept. 25th Fire Island was sighted. Sandy Hook was passed at 6 30 a. m., and the steamer anchored off Quarantine at 7 12 a. m.

A TRIBUTE FROM THE PASSENGERS.

At a meeting of cabin passengers held on board the steamship on Saturday, the following resolution was unanimously adopted:

Resolved, That our thanks are due and are hereby presented to Capt James Kennedy, commander of the steamship *City of Berlin*, for his courteous conduct to, and his kind care and consideration for all on board his vessel during the voyage. We also desire to express our sense of obligation to the purser, surgeons, and other officers of the ship whose duties

have brought them in contact with us for their uniform attention to our welfare and comfort, and we take this opportunity to record our high satisfaction with the table, the accommodations, the ventilation, and the appointments, general and special, of the magnificent ship which has safely brought us to our destination in the unparalleled time of 7 days, 18 hours, and 2 minutes, thus making the swiftest ocean passage ever yet recorded between the Old World and the New.

F. N. OTIS,
CHARLES BRADLAUGH, } Committee.
—*N. Y. Tribune.*

From the N. Y. Tribune, Oct. 12th, 1875.

The Inman steamer *City of Berlin* has now gained a surpassing triumph, having just accomplished the swiftest passage ever made across the Atlantic either way. She left Sandy Hook at 9 a. m. on Oct. 2nd and arrived at Queens-town at 5 10 a. m. on Oct. 10th, requiring only 7 days, 15 hours, 48 minutes actual time for the trip.

River Dwellings in Cochin China.

In order to see something of the Cochin Chinese we must go to the river side, where there are hundreds of boats grouped together, forming a native floating village. Many of the Chinese merchants are already down to the boats, treating for the rice which they contain, while others have closed their bargains, and are paying the natives in basket-loads of copper cash. A few steps beyond we come upon the river dwellings. Can any style of life be more primitive than this? The caves which our British forefathers inhabited were castles when compared to these abodes, and the Swiss lake dwellings were palaces. Here a family of seven may be found domiciled in a hut which measures five by seven. The sanitary arrangements are simple. The structure is elevated on a platform

a few feet above the stream, into which all the refuse and garbage is allowed to fall. The capitalist, if he proposes to build a river residence of this sort—one offering every advantage to a large family in search of cheerful society, a commanding view of the stream, good fishing close at hand, unencumbered by tolls and ground rent, and boasting a drainage system so unelaborated and cheap—has to launch out the sum of two and a half dollars, or twelve shillings, in the construction and decoration of the edifice. When built the proprietor will let it on a repairing lease. As the morning is hot, the occupant's only article of (clothing) is a conical hat, the badge of parental dignity. He would, as he is partially civilized, have removed this ornament when we approached; but as it might have led to a severe cold and an untimely end, I requested him to keep it on. Clothing in this neighborhood is one of the most expensive items in the maintenance of a family, although articles of dress are usually unknown to the children until they become five years old. In front of these huts we may see the canoes, scooped out of solid logs, and used for friendly visits, marketing, or fishing. These natives, as I have already said, are not cleanly in their habits. They are near water, but I fear soap would find a poor market among them, unless they took a fancy to eat it, which sometimes occurs. They labor as little as they possibly can, and spend their leisure in smoking, in chewing as much betel-nut as they can afford to buy, and in the chase; but their hunting ground is a "caput humanum," and the tiny game is esteemed a great delicacy. Here, in Cholon, the Chinese is the dominant trading Asiatic race, and this

is indeed the case in all the Malayan and Indo-Chinese nations to which they have emigrated.—*Indo-China and China*, by J. Thomson, F. R. G. S.

Personal Responsibility of a Captain at Sea.

The court martial on Captain Dawkins and the other officers and crew of the ironclad *Vanguard*, which was sunk in collision with the *Iron Duke* off Wicklow Head, Ireland, about a month ago, has closed. The court has decided that the collision was due partly to the great speed maintained by the squadron during a fog, partly to a sudden and improper reduction of speed by the *Vanguard*, and partly to an alteration in the course and an increase of speed of the *Iron Duke*. Captain Dawkins, Lieutenant Thomas, Commander Tandy and Engineer Brown are severely reprimanded, and Captain Dawkins is, in addition, dismissed from command. This sentence appears at first sight somewhat harsh, but a careful consideration of the circumstances attending the collision shows that it is no more severe than necessary. Captain Dawkins reduced the speed of his ship when the fog came on, but he failed to signal the fact to the *Iron Duke*, which was following in his wake a few cable lengths astern. The *Iron Duke* therefore gained steadily upon the *Vanguard*, and when the latter stopped her engines altogether to avoid running into a merchant vessel, a collision between the two men-of-war was inevitable. When the mischief was done Captain Dawkins behaved admirably. His crew, indeed, owe their lives in no small degree to his coolness and decision. He was the last man to leave his ship,

and did all in his power to atone for the error he had committed. His judges, however, have contented themselves with establishing the fact that he disobeyed instructions in neglecting to make a signal to the ship in his rear, and although an attempt was made to shift the responsibility for this neglect from the captain to the signal officer, they held that the captain was obliged to answer for the conduct of his ship in such emergency, and that his vigilance ought to have rendered any dereliction of duty on the part of a subordinate impossible. The captain of the *Iron Duke* will doubtless be tried for his share in the calamity, and as he is alleged to have increased the speed and altered the course of his ship without orders from the Admiral, it is probable that he, too, will be punished as severely as Captain Dawkins. It is not, indeed, impossible that the commander of the squadron himself, Admiral Tarleton, may be called to account for having neglected to give his captains positive instructions concerning their course and the rate of speed to be observed in the event of a fog.

The loss of the *Vanguard* affords additional evidence of the perils which accompany the navigation of narrow channels in thick weather, and recalls to memory the loss of the *Schiller* and several other transatlantic steamers, with hundreds of valuable lives. If the discipline on board a British man-of-war is not sufficient to save one vessel from collision with another which is known to be in a certain position, it is plain that the dangers of navigation in merchant vessels under more uncertain conditions must be very great. When a passenger steamer is run aground in a fog, or meets with any other disaster, the bravery of her com-

mander is held up to public admiration, as if physical courage were of more importance in a captain than prudence and experience. Captain Dawkins is a brave man, and we doubt not, a skilful officer, but he committed an error and must pay the penalty. If the personal responsibility of ship captains for all kinds of disasters to their vessels were more generally acknowledged, and the penalties for carelessness and recklessness more rigorously exacted, we should not hear of so many heartrending "accidents" at sea.—*N. Y. Evening Post.*

The Child at Prayer.

Into her chamber went
A little child one day,
And by a chair she knelt,
And thus began to pray:
"Jesus, my eyes I close,
Thy form I cannot see;
If thou art near me, Lord,
I pray Thee, speak to me."
A still, small voice she heard within her soul,
"What is it, child? I hear thee; tell me all."

"I pray Thee, Lord," she said,
"That Thou wilt condescend
To tarry in my heart,
And ever be my friend.
The path of life is dark,
I would not go astray;
O, let me have Thy hand
To lead me in the way."
"Fear not, I will not leave thee, child, alone,"
She thought she felt a soft hand press her own.

"They tell me, Lord, that all
The living pass away;
The aged soon *must* die,
And even children may.
O, let my parents live
Till I a woman grow;
For if they die, what can
A little orphan do?"
"Fear not, my child, whatever ills may come,
I'll not forsake thee, and I'll bring thee home."

Her little prayer was said,
And from her chamber now
Forth passed she with the light
Of heaven upon her brow.
"Mother, I've seen the Lord,
His hand in mine I felt;
And O, I heard Him say,
As by my chair I knelt—
"Fear not, my child, whatever ills may come,
I'll not forsake thee till I bring thee home."

—*Chris. Intel.*

Recent Spiritual Work Among Sailors.

We group a few letters lately at hand which show that the present is a time of the outpouring of God's HOLY SPIRIT upon the men of the sea. The first is from our faithful missionaries at the Sailors' Home, in Cherry Street, New York.

ED. MAG.

NEW YORK, Sept. 28th, 1875.

DEAR SIR:—We are thankful that in our sowing beside all waters the seed has found good soil this month. The fruit has been offered in faith and humility to God, and has, we hope, been accepted by Him.

Although at all times we at the Home feel the droppings of God's mercy, we have been most signally and especially blessed through this month. The seed sown at our little meetings held daily at the Home, and at the Sailors' Exchange, has had abundant waterings from Heaven, and they have, to our knowledge, resulted in no less than ten hopeful conversions.

Some we believe to have been converted of whom we cannot speak positively, besides a number who have gone to sea deeply impressed with their need of Jesus. Landsmen also are met by the way, and surrender themselves to Christ. A short time ago, a young lady, (the daughter of a Presbyterian clergyman) came on a visit to this city, and attending a meeting at the Sailors' Home, was redeemed by the Captain of our Salvation. She is now a rejoicing Christian, and intends joining a sailors' Church at the next communion.

We are in receipt of many interesting letters from seamen in different parts of the world, bearing marks of penitence and attesting their conversion—for all of which we cannot help calling on our souls and all within us to praise the Lord, as for the fact that we are considered worthy by our Heavenly Father to bear a very humble part in the great work, in such prosperous times.

We trust that the Lord will bless the Society that so liberally supplies the means to make us useful.

Yours, obediently,

CHR. A. BORELLA,
A. WOLLESON.

REV. E. D. MURPHY, Pastor of the Mariners' Church, corner Catharine and Madison Streets, (New York), sends us the following:

"The Lord is blessing us wonderfully. I think as many as twenty or more sailors have been converted within two weeks. Last Friday night after the prayer meeting I held an inquiry meeting in my study, and it was filled with anxious sailors. Since then the most of these have found peace.

"Last Sunday night twenty rose for prayer. There were more sailors in church than at any one time for the last three years. Daily morning prayer meetings are exceedingly interesting. The Lord is truly with us."

A LETTER sent us with a library returned from New York Harbor presents the same aspect of progress in the conversion of souls:

PILOT BOAT "ISAAC WEBB," No. 8, }
September 21st, 1875. }

*American Seamen's Friend Society, and
Donors of Loan Library No. 4527: **

DEAR FRIENDS:—On behalf of the crew of our vessel, I return your precious loan, with a sincere "thank you," and "God bless you for it." Just how much it has been appreciated, how much good it has done, we may not know in this life, but in the great hereafter we shall know.

This I can say and testify, that its volumes have been carefully read—many of them over and over again by all, with evident pleasure and profit. I have kept this one library on board—now about two years—and have not exchanged it, that

its books might be all read. I hoped that after they had skimmed the surface of lighter matter, they would dive deeper and bring up the pearls, and it has, I believe, been best.

That the *Little Missionary* has done good and been a blessing, we are all ready to acknowledge with gratitude, and we will be very grateful now for an exchange.

God bless our kind friends for these loans.

HENRY SEGUINE,
On behalf of the crew.

We have been informed by the writer of the above, that there is at present a revival of religion on board the *Isaac Webb*. Several of the crew have recently professed faith in CHRIST, and others are seeking after the Lord.

TO THESE letters we add the following, received within a few days past. The library to which it refers was contributed in 1873, by the LADIES' SEAMEN'S FRIEND SOCIETY, in Concord, N. H.:

"This library has been on board five voyages. Each voyage we have had different crews. We have always found those who could read English very eager to get books. So this library has been read over and over, to my knowledge. I have read all the books in it except one. The Anxious Inquirer has been well looked over, and, I hope, with some effect to myself. The captain has also referred to it often. The library has been very instructive to many, and to me especially. For this I am very thankful to the Society and donors. God bless all concerned in this great work. Their labors and efforts do great good to many seamen, who if they could not get such books would be waiting to go on shore, or playing sinful games on the Sabbath, as also on every week night, and in the watches below at sea. These libraries keep thousands of seamen from many evil practices. If there were a few more German books and a few French and the same

* Contributed by S. S., Congregational Church, West Hartford, Conn.

number of Swedish books, it would be of more benefit generally. There are a great many Germans who sail in American vessels, about one-half in the West India trade, and the rest in the Central America trade.

I remain, your friend and servant,
DANIEL MONTGOMERY,
Chief Officer *Brig Alice*.

Sailors' Contributions for Our Work.

We print a single letter, received in the month of September, with \$45 accompanying it. ED. MAG.

NEW YORK, September 28th, 1875.

Rev. E. O. BATES:

The choice collection of books contained in library No. 4,729,* which you so kindly selected for us, has been read with a great deal of pleasure, and, I trust, profit, by all on board. And, in acknowledgment of the same, the crew of the *Cleopatra* beg to hand you the enclosed evidence of their appreciation of your kindness, and that of the Society so earnestly engaged in promoting their welfare.

Sincerely yours,

A. DOANE.

G. H. Taylor, 1st Officer; Wm. C. Packard, 2nd Officer; Jacob L. Cline, Steward; Anders Jordahl, Carpenter; Joseph Masgore, Cook; Henry Miller, Boatswain; each, \$3; Knud Moe, John Petersen, Wm. Roberson, Seamen, each, \$2; Ed. Simonsen, L. Andersen, B. Halvorsen, R. Mockensen, M. Jansen, Andrew Hall, Chs. Jansen, Erick Munsen, seamen, each, \$1; N. C. Nielsen, F. Johannersen, Richard Cleary, Frank Royle, seamen, each, 50 cents; other sources, \$11. Total \$45.

During this month, we received from seamen, as follows: From the *Cleopatra*, Capt. Doane, \$45; from the *Tho's Dana*, Capt. J. P. Wilbur, \$21; from the *Sportsman*, Capt. Blanchard, \$6; from the *Wallace*, Capt. McCormick, \$11; from the *Emma White*, Capt. Elliott, \$10; from the *Adeliza*, Capt. Humley, \$3. Total, \$96.

* Contributed by S. S., First Presbyterian Church, Binghamton, N. Y.

To this we add the gift of a noble-hearted Christian sailor just in from a voyage, who called at our Rooms in the month of October, and left \$20 to send out a ship's library in his own name, and then donated \$20 to the Church of the Sea and Land, (New York), of which he is a member, \$20 to its Sunday School, and an additional \$20 to its mission work.

Merited Honors.

The ten gold medals to be presented to the persons who manned the life and fishing boats and rescued thirty-two persons from the wreck of the steamer *Metis* in Long Island Sound on the 31st of August, 1872, have been received from the United States Mint. They will be sent to Captain J. S. CRANDALL, ALBERT CRANDALL, DANIEL F. LARKIN, FRANK LARKIN, BYRON GREEN, JOHN D. HARVEY, COURTLAND GAVITT, EUGENE NASH, and EDWIN NASH, who saved the thirty-two persons from that wreck.

A Christian Shipmaster.

We gladly chronicle the noble deed of Capt. IRA STOVER, master of the ship *Carrie Clark*, of Waldoboro, Me., and a native of that place. Not long ago, on a voyage in the South Atlantic, observing a flag of distress in the distance, and reaching the desolate island from which it floated, he found upon it the wrecked crew of a Nova Scotia vessel, consisting of seven men besides their captain and his wife, the latter nearly exhausted by exposure and hunger. Captain S. received them upon his ship, and then went three hundred miles out of his course, that he might safely land them, as he did, at Pernambuco.

It was a Christian act, which not every ship captain might have done, and so merits the notice we give it in the MAGAZINE. We have been pleased to hear of the captain as one who publicly honored

religion, on his vessel, before her departure on the voyage during which these occurrences took place.

Sailors' Home, 190 Cherry Street.

Mr. ALEXANDER reports one hundred and ninety-six arrivals at the HOME during the month of September. These deposited with him \$3,630, of which the sum of \$1,882 was sent to relatives, \$200 placed in Savings Banks, and the balance returned to depositors. In the same time fifteen men went to sea from the HOME without advance, and three were sent to the hospital.

The unusual religious interest among seamen in this port, shows itself at the HOME in an increased seriousness and attendance upon the chapel services.

Our Missionaries, as is shown by their reports, to which we would refer, feel greatly encouraged and hopeful.

Position of the Principal Planets for November, 1875.

MERCURY is a morning star during this month; is stationary among the stars in Virgo on the morning of the 8th, at 6 o'clock, is at its greatest elongation on the morning of the 15th, at 6h. 12m., being then $19^{\circ} 17'$ west of the Sun; is at its greatest brilliancy on the 18th, at which time it is most favorable for observation, rising on the morning of that day at 5h. 14m., and $15^{\circ} 27'$ south of east; is in conjunction with Jupiter on the morning of the 25th, at 6h. 31m., being $44'$ north; is in conjunction with the Moon on the forenoon of the 26th, at 10h. 51m., being $5^{\circ} 8'$ north.

VENUS is an evening star, setting on the 1st, at 5h. 23m., and $23^{\circ} 5'$ south of west; is in conjunction with the Moon on the forenoon of the 29th, at 8h. 46m., being $4^{\circ} 8'$ north.

MARS is an evening star, setting on the 1st, at 10h. 36m., and $27^{\circ} 53'$ south of west; is in conjunction with the Moon

on the evening of the 5th, at 6h. 14m., being $2^{\circ} 37'$ north; is in conjunction with Saturn on the evening of the 21st, at 10h. 57m., being $13'$ south.

JUPITER is in conjunction with the Sun on the afternoon of the 4th, at 5h. 34m., after which it becomes a morning star; is in conjunction with the Moon on the forenoon of the 26th, at 7h. 55m., being $4^{\circ} 26'$ north.

SATURN crosses the meridian on the 1st, at 6h. 46m., being then $16^{\circ} 17'$ south of the equator; is in conjunction with the Moon on the afternoon of the 6th, at 2h. 43m., being $2^{\circ} 41'$ north; is in quadrature with the Sun on the forenoon of the 12th, at 7h. 16m., after which it is considered as an evening star until its conjunction with the Sun.

N. Y. University.

R. H. B.

Disasters in September, 1875.

The number of vessels belonging to or bound to or from ports in the United States, reported totally lost and missing during the past month is 29, of which 18 were wrecked, 4 abandoned, 3 burned, 1 sunk by collision, and 3 foundered. The list comprises 1 steamer, 3 ships, 2 barks, 3 brigs, and 20 schooners, and their total value, exclusive of cargoes, is estimated at \$385,000.

Below is the list, giving names, ports, destinations, &c. Those indicated by a *w* were wrecked, *a* abandoned, *b* burned, *s* sunk by collision, and *f*-foundered.

STEAMER.

Zodiac, *b.* from Nassau for New York.

SHIPS.

Western Empire, *a.* fr. Pensacola for Grimsby.
Ellen Southard, *w.* from St. John, N. B., for Liverpool.

Uncle Joe, *a.* from St. John, N. B., for Liverpool.

BARKS.

Smile, *a.* from Bull River for Swansea.
President, *w.* from New York for Hamburg.

BRIGS.

Minnie Miller, *w.* from Norfolk (At Barbadoes)
Geo. E. Dale, *w.* from Philadelphia (At Barbadoes.)

Amelia, *a.* from Brunswick for Rio Janeiro.

SCHOONERS.

Rob Roy, *w.* fr. New York for Bass River, N. J.
Lottie Klotts, *b.* (At Montevideo.)

Catharine, *b.* (At Brewer, Me.)

Unexpected, *w.* from Pictou for Pembroke.

Minnie Kinne, *w.* from Perth Amboy for Fall River.

Reading R. R. 46, *w.* from Norwich for Philadelphia.

Sarah, *w.* from Bangor for Harpswell, Me.

Clyde, *s.* from Georgetown for Wareham.

H. M. Wright, *w.* from Millville, N. J., for Baltimore.

Thistle, *w.* (At Galveston.)
 J. Truman, *w.* from New York for Indianola.
 W. D. B., *f.* from Philadelphia for Boston.
 Elizabeth A., *w.* from New York for Beaufort,
 N. C.
 Thos. Emeline, *w.* from Norfolk for Wash-
 ington, D. C.
 Christiana, *w.* (Near Galveston.)
 Florida, *w.* (On Chatham Bar, Mass.)
 Laura S. Watson, *w.* (On Chatham Bar, Mass.)
 Brutus, *f.* from Boston for Bangor.
 Chris. Columbus, *w.* from New York for Prov-
 idence.
 Mary Anna, *f.* (Off Saybrook Bar.)

Receipts for September, 1875.

NEW HAMPSHIRE.

Hanover, Rev. S. P. Leeds, for lib'y...\$ 20 00
 Laconia, Cong. church..... 34 85
 Meriden, Cong. church..... 8 60
 Rindge, Cong. church..... 4 42

VERMONT.

Barton Landing, W. P. Alcott..... 5 00
 Worcester, C. C. Abbott..... 1 00

MASSACHUSETTS.

Auburndale, Cong. church..... 52 75
 Bernardston, Cong. church..... 2 50
 Conway, Cong. church..... 19 00
 Danvers, 1st Cong. church S. S..... 15 00
 Fall River, Cong. church..... 74 79
 Granby, Cong. church..... 13 90
 Greenfield, 1st Cong. church..... 9 20
 2nd Cong. church, to const. James
 Norton, L. M..... 60 43
 Hadley, Ladies' Seamen's Friend So-
 ciety, to const. Mrs. Ansel W.
 Richardson and Miss Julia A.
 Lawrence, L. M's..... 60 00
 Millbury, 1st Cong. church..... 47 09
 Montague, Cong. church..... 17 50
 North Amherst, Cong. church, of wh.
 Dea. Hobart, \$20, and S. S., for
 library, \$20..... 40 00
 North Middleboro, Cong. church..... 20 50
 Orange, Cong. church..... 3 12
 Peabody, South Cong. church..... 22 54
 Rockland, Cong. church..... 20 00
 Shelburne, Centre Cong. church..... 6 77
 South Abington, Cong. church..... 9 00
 Sunderland, Cong. church..... 21 50
 Ware, Cong. church..... 41 74
 Wilmington, Cong. church, add'l..... 50

CONNECTICUT.

Guilford, 1st Cong. church, add'l..... 5 00
 Hanover, S. S., Cong. church, lib'y... 20 00
 Dea. David A. Allen, himself, L. M. 30 00
 New Haven, Centre church, add'l..... 30 00
 Church of the Redeemer, to const.
 Phillip Pond, L. M., \$30..... 40 15
 North Haven, Cong. church..... 15 69
 Mrs. T. W. Painter, for library..... 20 00
 Orange, Cong. church..... 14 00
 Rocky Hill, Cong. church, S. S., lib's. 40 06
 Sharon, Cong. church..... 10 00
 Terryville, Cong. church..... 20 00

NEW YORK.

Adams, Bap. church..... 10 00
 Adams Centre, 7th Day Bap. church.. 5 45
 Buffalo, E. G. Spaulding..... 50 00
 S. M. Clement..... 25 00
 T. K. Schoulkoff..... 25 00

Champlain, 1st Pres. and Cong. ch. 11 00
 S. S..... 11 00
 Edgewater, 1st Pres. church..... 37 53
 Fort Plain, Universalist church..... 6 20
 Ref. church..... 20 00
 M. E. church..... 8 25
 Gaines, Cong. church..... 8 30
 Hannibal, M. E. church..... 20 00
 Pres. church..... 7 00
 Bap. church..... 5 30
 Hudson, Estate of Nathan Chamber-
 lain, by Jno. Gaul, Jr., and Wm.
 Allen Butler, Ex's..... 500 00
 Knowlesville, Pres. church..... 11 69
 Bap. church..... 7 00
 Rev. Mr. Washerman..... 50
 Lakeville, Pres. church..... 8 20
 Livonia Station, M. E. church..... 3 22
 Bap. church..... 3 00
 Mannsville, Bap. church..... 13 30
 Pres. church..... 4 20
 New York City, E. S. Jaffray..... 100 00
 Brevoort House..... 20 00
 Samuel Wetmore..... 20 00
 Selah B. Strong, Jr..... 10 00
 Charles Morgan..... 10 00
 Sanford Cobb..... 10 00
 David Dows..... 10 00
 Jeremiah Wilbur..... 5 00
 S. V. Bagley..... 5 00
 Cephas Brainerd..... 5 00
 C. F. Griffin..... 5 00
 Cash..... 5 00
 H. R..... 5 00
 J. M. M..... 5 00
 Capt A. Doane and crew, ship *Cleo-*
patra, of wh. G. H. Taylor, 1st
 officer, Wm. C. Packard, 2nd offi-
 cer, Jacob L. Cline, steward, An-
 ders Jordhl, carpenter, Jos. Mas-
 gore, cook, Henry Miller, boat-
 swain, each, \$3; Kund Moor, Jno.
 Petersen, Wm. Roberson, seamen,
 each, \$2; Ed. Simonsen, L. Ander-
 sen, B. Halvorsen, E. Mockensen,
 M. Jansen, Andrew Hall, Charles
 Jansen, Erick Munsen, seamen,
 each, \$1; N. C. Nielsen, F. John-
 nersen. Richard Cleary, Frank
 Royle, seamen, each, 50 cents;
 other sources, \$11..... 45 00
 Pilots and crew *Isaac Webb*..... 9 00
 Capt. Jno. McCormick and crew,
 bark *Wallace*..... 11 00
 Capt. S. Blanchard, brig *Sportsman* 6 00
 " A. S. Stover, brig *Starlight*... 2 50
 " E. A. Huntley, schr. *Adeliza* 3 00
 Madison Square Pres. church, of wh.
 J. R. Hills, \$20, for library, and H.
 Isham, \$20..... 136 00
 Mrs. Elizabeth Libbey, for Jonas
 M. Libbey libraries, \$100, and Wil-
 liam Libbey, Jr. library, \$20..... 120 00
 Palmyra, Mrs. A. Sanford, in part.. 5 00
 Rochester, Mrs. Chloe Wilcox, lib'y 20 00
 Saugerties, Cong. church..... 10 54
 Spencerport, Cong. church..... 22 00
 Syracuse, Cong. church..... 35 00
 Waterport, Union church..... 3 50
 Yonkers, Mannie Wildard, birth-day
 gift and thank offering..... 3 00

NEW JERSEY.

Elizabeth, Simon Shindler..... 20 00
 Newark, 2nd Pres. church, add'l..... 10 72
 South Orange, Pres. church..... 130 00

PENNSYLVANIA.

Easton, Am. Ref. church..... 30 42

\$2,504 36



Cast thy bread upon the waters: for thou shalt find it after many days.—Ecc. 11: 1.

LIBRARY REPORTS.

WHOLE NUMBER OF LIBRARIES SENT TO SEA, TO MAY 1ST, 1875, 5,233; RESHIPMENTS OF SAME 3,772; NO. OF VOLS., 233,652; ACCESSIBLE TO 212,906 SEAMEN.

During September, 1875, sixty-three libraries (twenty-four new and thirty-nine refitted) were sent to sea from our Rooms at New York and Boston. The new libraries were Nos. 4,647, 4 649 and 4,654, at Boston; and Nos. 5,673-5,693, at New York, as below:

<i>No. of Library.</i>	<i>By whom furnished.</i>	<i>Where placed.</i>	<i>Bound for.</i>	<i>Men in Crew.</i>
4647..	S. S., Cong. church, Wakefield, Mass..	Schr. Geo. Shepherd....	Liverpool.....	10
4649..	Rev. S. P. Leeds, Hanover, N. H.....	Bark Chas. W. Cochran.	San Francisco.....	17
4654..	Dea. Hobart's S. S. class, North Amherst, Mass.....	Brig Julia E. Haskell...	Cape of Good Hope	10
5673..	Jonas M. Libbey, 361 W. 23d St. N. Y..	Ship Freedom.....	San Francisco.....	22
5674..	M. E. church, Hanibal, N. Y.....	Bark Annie S. Hall.....	Europe.....	13
5675..	S. S., Cong. church, Rocky Hill, Conn.	Bark Lizzie Cameron...	Buenos Ayres....	14
5676..	S. S., Cong. church, North Haven, Ct..	Schr. Lucy Jones.....	Coastwise	8
5677..	S. S., Cong. church, Rocky Hill, Conn.	Bark J. F. Whitney....	Bremen.....	14
5678..	Mrs. T. W. Painter, North Haven, Ct..	Bark Emma Parker....	Cape of Good Hope	12
5679..	Jonas M. Libbey, 361 W. 23d St., N. Y..	Ship Plymouth Rock...	London.....	26
5680..	" " " " " "	Bark Wallace.....	Yokohama.....	12
5681..	" " " " " "	Ship M. P. Grace.....	San Francisco.....	35
5682..	" " " " " "	Ship Caravan.....	Europe.....	26
5683..	W. Libbey, Jr., " " " "	Ship J. P. Wheeler.....	Europe.....	23
5684..	S. S., Cong. church, Hanover, Conn....	Brig Woodland.....	Mediterranean....	12
5685..	Mrs. Chloe Wilcox, Rochester, N. Y....	Ship Big Bonanza.....	San Francisco.....	28
5686..	Mrs. T. C. Brinsmade's S. S. class, Trumbull, Conn.....	Bark H. D. Brookman..	Melbourne.....	18
5687..	John, Schuyler Neilson, Susie, J. Kearney, & Lulu Warren, New Brunswick, N.J.	Ship Southern Chief....	San Francisco.....	22
5688..	John E. Spencer, Sailors' Home, N. Y.	Ship Surprise.....	Yokohama.....	28
5689..	Sam'l Morehouse, Fairfield, Conn.....	Bark Alice Muir.....	Europe.....	14
5690..	Jas. H. Rankin, Fairfield, Conn.....	Bark Glasier.....	St. Michaels.....	10
5691..	Rev. W. H. Steel, D. D., Newark, N. J.	Bark S. R. Bearse.....	Valparaiso.....	13
5692..	Rev. E. N. Sawtell, D. D., B'klyn, N. Y.	Ship Thomas Dana.....	San Francisco.....	28
5693..	P. S. Duryee, Newark, N. J.....	Bark Frank Marion....	New Orleans.....	11

The thirty-nine libraries refitted and reshipped were :

No. 705, on schr. *Eugene*, for St. Johns; No. 1,367, read with interest, gone to Laguayra, on schr. *M. Reynolds*; No. 1,821, on schr. *W. G. R. Mowrey*, for Tampico; No. 2,231, on schr. *J. L. Mott*, for Porto Rico; No. 2,236, on brig *Salerio*, for Bahia; No. 2,380, on schr. *M. S. Lunt*, for Aux Cayes; No. 2,730, on schr. *C. Bonnell*, for St. Johns; No. 2,946, on brig *Ellen C.*, for Laguayra; No. 3,134, on schr. *C. Nelson*, for Port au Platt; No. 3,358, on brig *S. Crowell*, for St. Johns; No. 3,362, on brig *Starlight*, for Barbadoes; No. 3,657, on schr. *E. S. Powell*, for Galveston; No. 3,853, on bark *Nellie May*, for Galveston; No. 3,911, on brig *J. King*, for Europe; No. 3,923, read with profit, gone to Mobile, on schr. *C. M. Newins*; No. 4,166, on brig *Afton*, for Algiers; No. 4,268, on schr. *C. R. Flint*, for Mexico; No. 4,333, books read with profit, gone to Key West, on schr. *Anna*; No. 4,366, on schr. *M. D. Marston*, for Vera Cruz; No. 4,402, read with profit, gone to Para, on schr. *M. Abbott*; No. 4,456, on brig *Kossak*, for Marseilles; No. 4,708, on brig *A. Nicholls*, for Europe; No. 4,741, on brig *J. Boyd*, for Porto Rico; No. 4,757, on schr. *A. P. Emmerson*, for Vera Cruz; No. 4,956, on schr. *C. Ackerly*, for Charleston; No. 4,957, on bark *Yamoyden*, for Rio; No. 4,959, on brig *C. S. Packard*, for Savannah; No. 5,009, on bark *J. Griffin*, for Havana; No. 5,030, on schr. *J. H. Kranz*, for New Orleans; No. 5,089, on schr. *T. P. Ball*, for Mobile; No. 5,222, on schr. *Lilly*, for Charleston; No. 5,299, on brig *John Shay*, for Buenos Ayres; No. 5,366, on brig *Virginia*, for St. Pierre; No. 5,562, on brig *S. Linsley*, for New Orleans.

No. 3,706. From this library, which has been three voyages, a letter comes saying, "Grace Mercy and Peace from God the Father and our Lord Jesus Christ be richly multiplied unto you. I blush that I am not able to praise God

enough for the many blessings he has daily bestowed upon us. The library I have exchanged for another (No. 1,888 *) which was on the bark *Ashantee*. The books have been diligently read by the crew. The men are quiet and orderly when I read, sing and pray, instead of sneering and trying to make trouble as they used to. How quickly the fourteen months have passed away since I saw you. * * * * I am not as patient as I ought to be to suffer anything for the name of Christ who has declared, '*in this world ye shall have tribulation, but in me ye shall have peace.*' * * * * I have had a blessed Sabbath in reading the Word of God. The Lord has been present to bless me with His Holy Spirit. May God bless you abundantly.

"S. E. S."

No. 4,137. † Returned, refitted and sent to sea in schooner *E. Nickerson*, care Capt. Chase and wife.

4,215.‡ Returned, books much read and useful. Gone to West Indies in schooner *Mabel*, Capt. Malony, 8 men.

No. 4,390 has been read with interest by myself and crew, and in returning it I would express the thanks of all on board for the loan of such excellent books.

It is cheering to reflect how our Heavenly Father has raised up so many kind friends for the lonely sailor who are untiring in their efforts for the promotion of his eternal welfare. May they not grow weary in well doing. A grand and glorious harvest is already being gathered in, and will continue to be gathered until every sailor shall have learned the story of a Savior's love. May Heaven's richest blessings rest upon your efforts for the welfare of the sailor.

Yours, fraternally,

JOHN CHISHOLM,
Master Schr. Emeline.

* Contributed by S. S., Presbyterian Church, Victor, N. Y.

† Contributed by S. S., Baptist Church, Lima, N. Y.

‡ Contributed by Class 91, S. S., Plymouth Church, Brooklyn, N. Y.

No. 5,019.* Returned from San Francisco in good order and gone to Cape Town, Africa, in bark *Nonpareil*, 13 men, care of Capt. Flynn. "Has been much enjoyed."

Our Library Department.

HISTORICAL SKETCH NO 8.

Falling Literally, and Rising Spiritually.

In 1861, a sailor left Boston in the ship *Sarah Norman*, twenty men, bound for London, having on board Seamen's Library No. 181. On the voyage, while shaking out a reef of the main top-sail, he fell, and came down upon the boat shed, and thence to the deck. In the fall he was badly bruised, and almost disabled. The break of the fall by the boat shed, probably saved his life. The accident produced a solemn impression upon his mind, and led him to call upon God that he might be prepared to die. In his loneliness, with the voice of God thus calling to him, he remembered the words "*seek and ye shall find*," and the Lord heard him. "When I called upon him he heard me, and brought me into the haven of rest, where I would be—so that now I can say—"out of the depths I cried unto the Lord and he heard me and saved me." He at once entered upon a new life of light and peace in the Lord. When transferred to another ship, he took the library with him, and read, and circulated the books. By his quiet influence, the whole ship's company were made thoughtful, and the worst of them were often seen lying in their bunks reading the Bible, as if seeking to find the way of life. In his last letter he says: "I have great comfort in communion with my heavenly Father. Oh, how sweet sleep is when we lie down in peace with God."

R. W.

Take Good Advice.

BY REV. JAMES MARSHALL.

The old fisherman rose in the prayer-meeting, and all were attentive to hear his story.

"I well remember," said he, "an incident in my early life. Several fishing boats left our harbor for a trip off the coast. The evening that we started away was very pleasant, and everything promised well, and the men were happy and jovial.

The fishing place was reached, and then about a mile from shore, we shot out our nets, and returned to our camp, expecting to start out the next morning and fill our boats with fish.

But the next day was very stormy. The wind blew so hard, and the waves rolled so high, that when the wise old Captains looked out on the white caps on the waves, they shook their heads, for they knew that there was danger. And they said to the men: "take our advice and stay on shore to-day, for life is sweet"

Among the company, there was a boat manned by seven strong young men, who would not take this advice. They determined to venture out in the storm to save their nets at least. Away the young men went, and the old sailors, with many fears, watched them until they were out of sight.

After the storm subsided, we sailed home and told about the absent men. They were anxiously watched for, but they did not come. After a while, a company of men started out to find them. In their search they saw splintered pieces of the boat. It appeared that they had been driven against a rocky lee-shore. In looking around they found one body and another until they got all the seven.

Then they turned toward home and when they reached the shore, they placed the bodies in seven black coffins, and these were lifted on to the shoulders of strong men, and the funeral procession wended its way into the village, and here

* Contributed by the Countess of Aberdeen, Scotland.

the fathers and mothers mourned for their sons, widows wailed for their dead husbands, and fatherless children sobbed and cried. The graveyard is reached. The seven coffins are lowered into the seven graves and the procession returns, and each one of the company knows that homes were made desolate, wives made widows, and children made fatherless, because these fool-hardy young men had rejected a good advice." The way of a fool is right in his own eyes; *but he that hearkeneth unto counsel is wise.*"

A Cry for Help from God,

AT A TIME OF DESPONDENCY.

Oh! most high and mighty Lord Jesus! friend of sinners and fellow-sufferer with the guilty, consoler of the distressed, and succorer of the needy, who for our sakes didst unrobe thyself of thy highest glory, and forsake thy home in the heavens to bring us unto thee, and place us thy degenerate children, at thy side in glory—who didst come from all this grandeur and happiness, and take upon thee our miserable lot in order that we might love thee, in some sort as we are beloved—have mercy upon me, borne down with sorrow, temptation, and trouble. My heart so weak, so treacherous, and so deceitful, misguides me, and trembles within me. I am indeed so weak and sinful, and thou so lovely, that when I attempt to approach thee, it seems impossible that thou should'st bear my frequent rebellions against thee, and my soul is filled with dismay. I am as one dead before thee. O revive my spirit, let not the incoming of Thy Holy Spirit be hindered by my constant disposition to sin against thee, but let thy blessed Comforter come near and comfort my heart.

Thou never failest them that seek thee. Oh fail me not, when my need is great, but hear my cry, and when thou hearest, forgive, and give me those graces and mercies which thou knowest

me to need, that my sad heart may not break because of thine absence, who art the strength of my heart and my portion for ever. *Amen.*

A Sample Letter.

We print, omitting place and name, as follows:

September 21st, 1875.

Dear Sir:—Enclosed you will find \$20, in a draft, the product of a ten cent monthly contribution from myself and Sabbath-school class, which we wish to be appropriated for a library for the benefit of seamen, placed at your discretion on board some vessel. We should like to hear when and where it goes, to whom intrusted, also whatever of interest is heard from it.

It cheers the hearts of the charitable to know that good may be accomplished even through *small means*, and often prompts to greater activity. We are much interested in the perusal of your MAGAZINE, and hope we may continue to receive it as usual.

With many thanks for the same, and a *God bless you ever*, from the donors,

Mrs. B.

THE LORD is able and willing to save. "He is come to seek and to save that which is lost." A man must believe he is lost before he can be saved. One reason why many are not saved is because they do not believe they are lost. They fold their filthy rags of self-righteousness about them, instead of acknowledging that they are miserable sinners.

American Seamen's Friend Society.

R. P. BUCK, *President.*
Rev. S. H. HALL, D. D., *Cor. Sec. & Treas.*
L. P. HUBBARD, *Financial Agent.*
80 Wall Street, New York.

District Secretaries:

Rev. S. W. HANKS, Cong'l House, Boston.
Rev. H. BEEBE, New Haven, Conn.

LIFE MEMBERS AND DIRECTORS.

A payment of Five Dollars makes an Annual Member, and Thirty Dollars at one time constitutes a Life Member; One Hundred Dollars, or a sum which in addition to a previous payment makes One Hundred Dollars, a life Director.

FORM OF A BEQUEST.

"I give and bequeath to THE AMERICAN SEAMEN'S FRIEND SOCIETY, incorporated by the Legislature of New York, in the year 1833, the sum of \$—, to be applied to the charitable uses and purposes of the said Society."

Three witnesses should state that the testator declared this to be his last will and testament, and that they signed it at his request, and in his presence and the presence of each other.

SHIPS' LIBRARIES.

Loan Libraries for ships are furnished at the offices, 80 Wall Street, N. Y., and 13 Congregationalist House, Boston, at the shortest notice. Bibles and Testaments in various languages may be had either at the office, or at the Depository of the New York Bible Society, 7 Beekman Street.

SAVINGS BANKS FOR SEAMEN.

All respectable Savings' Banks are open to deposits from Seamen, which will be kept safely and secure regular instalments of interest. Seamen's Savings' Banks as such are established in New York, 74-6 Wall Street and 189 Cherry Street, and Boston, Tremont Street, open daily between 10 and 3 o'clock.

SAILORS' HOMES.

LOCATION.	ESTABLISHED BY	KEEPERS.
NEW YORK, 190 Cherry Street.....	Amer. Sea. Friend Society.	Fred'k Alexander.
BOSTON, cor. Salem and Bennet Sts.	Boston " " "	B. F. Jacobs.
PHILADELPHIA, 422 South Front St..	Penn. " " "	Capt. J. T. Robinson.
WILMINGTON, cor. Front & Dock Sts.	Wilm. Sea. Friend Society.	Capt. W. J. Penton.
CHARLESTON, S. C.....	Charleston Port Society...	Capt. Peter Smith.
MOBILE, Ala.....	Ladies' Sea. Fr'nd Society.	Geo. Ernst Findeisen.
SAN FRANCISCO, Cal.....	" " "	
HONOLULU, S. I.....	Honolulu " "	E. Dunscombe.

INDEPENDENT SOCIETIES AND PRIVATE SAILOR BOARDING HOUSES.

NEW YORK, 338 Pearl Street.....	Epis. Miss. Soc. for Seamen	Edward Rode.
4 Catharine Lane, (colored).....	do.	G. F. Thompson.
BOSTON, N. Square, Mariners House..	Boston Seamen's Aid Soc'y.	N. Hamilton.
NEW BEDFORD, 14 Bethel Court.....	Ladies' Br. N. B. P. S.....	Mr. & Mrs. H. G. O. Nye.
BALTIMORE, 65 Thames Street.....	Seamen's Union Bethel Soc.	Edward Kirby.

MARINERS' CHURCHES.

LOCATION.	SUSTAINED BY	MINISTERS
NEW YORK, Catharine, cor. Madison cor. Water and Dover Streets....	New York Port Society....	Rev. E. D. Murphy.
Foot of Pike Street, E. R.....	Mission " " "	" B. F. Millard.
Foot of Hubert Street, N. R.....	Episcopal Miss. Society....	" Robt. J. Walker,
Open air Service, Coenties Slip....	" " " "	" H. F. Roberts.
Swedish & English, pier 11, N. R.	Methodist.....	" Isaac Maguire.
Oliver, cor. Henry Street.....	Baptist.....	" O. G. Hedstrom.
Cor. Henry and Market Streets...	Sea & Land, Presbyterian..	" J. L. Hodge, D. D.
BROOKLYN, 8 President Street.....	Am. Sea. Friend Society... }	" E. Hopper, D. D.
BUFFALO.....		" E. O. Bates.
ALBANY, Montgomery Street.....	Methodist.....	" O. Holland.
BOSTON, cor. Salem & N. Bennet Sts.	Boston Sea. Friend Society	" P. G. Cook.
North Square.....	Boston Port Society.....	" John Miles.
Cor. Commercial and Lewis Sts..	Baptist Bethel Society....	" S. H. Hayes.
Richmond Street.....	Episcopal.....	" Geo. S. Noyes.
PORTLAND, ME., Fore st. n. Custom H	Portland Sea. Fr'n'd Soc'y..	" H. A. Cooke.
PROVIDENCE, R. I., 52 Wickenden St	Prov. Sea. Friend Society..	" J. P. Robinson.
NEWPORT, R. I., 51 Long Wharf....	Individual Effort.....	" F. Southworth.
NEW BEDFORD.....	New Bedford Port Society.	" J. W. Thomas.
PHILADELPHIA, c. Front & Union Sts.	Presbyterian.....	" C. H. Malcom, D.D.
Cor. Shippen and Penn Streets....	Methodist.....	" J. D. Butler.
Catharine Street.....	Episcopal.....	" Vincent Group.
Front Street, above Navy Yard...	Baptist.....	" William Major.
BALTIMORE, cor. Alice & Anna Sts..	Seamen's Un. Bethel Soc..	" W. B. Erben.
Cor. Light and Lee Streets.....	Baltimore, S. B.....	" Joseph Perry.
NORFOLK.....	American & Norfolk Sea. Friend Societies }	" Francis McCartney
WILMINGTON, N. C.....	Wilmington Port Society...	" R. E. Murphy.
CHARLESTON, Church, n. Water St..	Amer. Sea. Friend Soc'y..	" E. N. Crane.
SAVANNAH.....	" " " "	" Jas. L. Kiene, Jr.
MOBILE, Church Street, near Water.	" " " "	" Wm. B. Yates.
NEW ORLEANS.....	" " " "	" Richard Webb.
		" L. H. Pease.

AMERICAN SEAMEN'S FRIEND SOCIETY,

80 Wall Street, New York.

ORGANIZED, MAY, 1828—INCORPORATED, APRIL, 1833.

RICHARD P. BUCK, Esq., *President.*
Rev. S. H. HALL, D.D., *Cor. Sec'y & Treas.*

CAPT. NATH'L BRIGGS, *Vice President.*
L. P. HUBBARD, *Financial Agent.*

OBJECTS. 1.—To improve the social, moral and religious condition of seamen; to protect them from imposition and fraud; to prevent them from becoming a curse to each other and the world; to rescue them from sin and its consequences, and to SAVE THEIR SOULS. 2.—To sanctify commerce, an interest and a power in the earth, second only to religion itself, and make it everywhere serve as the handmaid of Christianity.

MEANS OF ACCOMPLISHMENT. 1.—The preaching of the Gospel by Missionaries and Chaplains, and the maintenance of Bethel Churches in the principal ports of this and foreign countries. In addition to its Chaplaincies in the United States, the Society has stations in CHINA, JAPAN, the SANDWICH ISLANDS, CHILI, BRAZIL, FRANCE, ITALY, BELGIUM, DENMARK, NORWAY, SWEDEN, NEW BRUNSWICK, &c., and will establish others as its funds shall allow. Besides preaching the Gospel to seamen on ship-board and on shore, and to those who do business upon our inland waters, Chaplains visit the sick and dying, and as far as possible supply the place of parents and friends.

2.—The monthly publication of the *SAILORS' MAGAZINE* and *SEAMEN'S FRIEND*, designed to collect and communicate information, and to enlist the sympathy and co-operation of Christians of every name, in securing the objects of the Society. The last of these publications, the *SEAMEN'S FRIEND*, is gratuitously furnished to Chaplains and Missionaries for distribution among seamen and others. The Society also publishes the *LIFE BOAT* for the use of Sabbath-schools.

3.—*LOAN LIBRARIES*, composed of carefully selected, instructive, and entertaining books, put up in cases containing between forty and fifty volumes each, for the use of ships' officers and crews, and placed as a general thing, in the care of converted sailors, who thus become for the time, effective missionaries among their shipmates. This plan of sea-missions contemplates much more than the placing of a Christian Library on ship-board, in that, (1) It places the library in the hands of an individual who takes it for the purpose of doing good with it, and who becomes morally responsible for the use made of it, (2) It places the library in the fore-castle—the sailors' own apartment. (3) It contemplates a connection between the missionary and the individual who furnishes the instrument with which he works. The donor of each library is informed, if he requests it, when and where it goes, and to whom it is entrusted; and whatever of interest is heard from it, is communicated. The whole number of libraries sent out by the Society, is 5,377 containing 220,000 volumes. Calculating frequent re-shipments, they have been accessible to probably 250,000 men. Over eight hundred hopeful conversions at sea have been reported as traceable to this instrumentality. A large proportion of these libraries have been provided by special contributions from Sabbath-schools, and are frequently heard from as doing good service. This work may be and should be greatly extended. More than 20,000 American vessels remain to be supplied.

4.—The establishment of *SAILORS' HOMES*, *READING ROOMS*, *SAVINGS' BANKS*, the distribution of *BIBLES*, *TRACTS*, &c.

The *SAILORS' HOME*, 190 Cherry St., New York, is the property and under the direction of the Society. It was opened in 1842, since which time it has accommodated over 86,000 boarders. This one institution has saved to seamen and their relatives, \$1,500,000. The moral and religious influence on the seamen sheltered there, can not be estimated. More or less shipwrecked seamen are constantly provided for at the Home. A Missionary of the Society is in daily attendance, and religious meetings are held on week day evenings. Similar institutions exist, in other cities, under the care of auxiliary Societies.

NOTE.—Twenty dollars contributed by any individual or Sabbath-school, will send a Library to sea, in the name of the donor. The *SAILORS' MAGAZINE* is, when asked for, sent gratuitously to Pastors, who take a yearly collection for the cause, and to Life-Members and Directors, upon an annual request for the same.